

Mr. J. G.
**Holy and Profitable
SAYINGS**

Of Mr. J. G. who departed this life the Third day of this instant *October*, 1678.

WERE the World to write a Catalogue of its Mercies, that of our Redemption ought to be placed in the front of them.

2. The least Interest in the Blood of Christ, is more truly valuable than our firmest claims to the greatest Temporal Felicity.

3. A young Christian, like a young Souldier, may at first be afraid to enter into Spiritual Warfare, but when, through a faith in Christ, he has once repell'd Temptations, he will never after leave fighting under his Banner.

4. It is but reason we should trust God for Temporal Mercies, since, upon performance of the conditions of the Covenant, he assures us of those which are Eternal.

5. They pray in vain for pardon of Sin, who endeavour not to prevent Sin by Prayer.

6. The strictness of Christianity ought not to be computed by the abundance of parts; it being often seen, that Men who have a large share in Natural Accomplishments, have a resembling quantity of Corruptions to ballance them, so that it is certainly to be concluded, that it is the illiterate Saint, not the elaborate Sinner, which at the last day shall be justified.

7. Sin ought to be more terrible to us than Death, since there is nothing at our desolation truly worthy our fear, but what the Impiety of our lives hath made so.

8. As Body and Soul are kept distinct in their Essence, though they be united to make a Man, so are the God-head and Man-hood of Christ distinct in their natures; notwithstanding the Union of them in one person.

9. He who thirsteth after Christ, as the Hart after the Water-brook, or truly longeth for him, shall not be long without him.

10. Private Prayer is often rewarded with a publick Blessing. *Mat. 6. 6.*

11. It is the Practicer, not the Prater, of Religion shall be saved.

12. Our Relation to Christ is a most high Privilege: *We are his Servants*, *Rom. 1. 1.* *gloried in it: yea, his Friends*, Christ acknowledges it, *Joh. 15. 14.* *yea, his Brethren*, Christ blushes not to call us so, *Heb. 2. 11.* *yea, his Spouse*, for Christ and his Church are Husband and Wife, *Eph. 5. 32.* *yea, Members of his body, of his flesh, and of his bone*, *Eph. 5. 30. 1 Cor. 6. 15.*

13. He who is diligent for heaven, shall be rewarded with a delightfulness in Heaven. The pursuing Souldier offers at the prize, whilst the pursuing one carries it away.

14. He who has much wealth, has generally as much trouble mixt with it; he who has none, has more: *Lord! grant me that suitable competency which may supply my necessities here, and debars me from that superfluity which may wed me*

to this troublesome world, and make me unwilling to part with it to go to thee hereafter.

How vainly do we set our affections on things below, since there is as much happiness in not desiring, as in enjoying the greatest temporal Felicity.

15. He who would dye without fear, must endeavour to live without Sin.

16. The common partakers of all outward comforts, cannot distinguish the Righteous from the VVicked; the friends of Christ and his People, from their Enemies; the Heirs of Heaven, or Sons of Love, from the Children of VVrath. *Because Eccles. 9. 1. 2. All things come alike to all; and no man knoweth either Love, or Hatred, by all that is before them.*

17. Since Christ shed his Blood by reason of our Sins, how ought we to forgo our Sins, in consideration of his Blood!

18. It is very strange, but very true, that a Real Christian has more satisfaction in Persecution, than a Sinner in Prosperity.

19. VVhen, in the various progress of Human Life, I had seriously considered the little satisfaction, and certain afflictions was to be had therein, *Lord! (said I) how happy am I that my hopes bound at the things here below.*

20. Nothing but the hopes of Heaven are sufficient to bribe me to undergo the troubles on Earth.

21. A Man had better not be, than not be a Christian.

22. There's no Man on Earth shares so small a Portion of Gods Blessings, or is so unacquainted with his power, but if he looks into the particulars of his preservation, and will but consult Gods dealings with him in his necessities, how some times he is pleased to supply him even beyond his expectations, and at other times miraculously frames his contentment to his condition; but ought to fly from Despair as that most nigardly Sin, which, by confining his power, contracts his indignation, and if it were possible to alter his decree, were enough to close that liberal hand which was intended to be open before.

23. It is not the faint but the faithful; it is not the suspicious, but the circumspect Christian that gains his assurance and evidence for Heaven.

24. As the way to dye well is to live well, so the way to live well is to conceipt we are always dying whilst we are living.

25. VVere it not for the hopes of future happiness, no man would be hir'd to undergo the Penance of Humane VVretchedness.

26. Afflictions are mercies when they draw us towards Heaven.

27. And Prosperitie's a curse when it tempts us from it.

28. Pleasures, Riches, and Honours, and the rest of the VVorlds trivial enjoyments, in the meridian of his Age, may seemingly render a man happy, but there is nothing but Piety, and a good Conscience can perfume his end.

29. Little do the VVicked think how many mercies the Godly enjoy, as the sweet earnestness, or returns of their Prayers, with a satisfaction which the other are never capable of.

30. Experience is an Art of knowing well, which is learnt by observation: Religion is an art of living, or doing well, which is learnt (at least perfected) by Experience. If Gods dealings with us escape our observation, they cannot come into our minds, much less enter into our hearts to consider them. It is a great Judgment of God to have an unseeing Eye, an unconsiderate mind, and an unaffected heart with his works. Experience in matters of God, helps to bring the Trade of Christianity to maturity and perfection; yea it is a stock to set up the Trade of Religion, which otherwise might impair without it.

31. Make good Thoughts your nightly, daily, and continual Companions.

32. Whilst you are going, walk as to your Graves; and when you lye down, conceit your Couches your Death-beds. A military Christian has no interval in his Warfare, his Condition, like that of a Kingdoms, when it ceases to be happy, retrogrades into destruction.

33. Most men would live Atheists, but none would dye so; but he that would be a Christian in deed and in truth, must live one.

34. 'Tis a hard thing to part with the world, but should not be so to a Christian who considers his advantageous Exchange.

35. 'Tis the Holy man that alone is the Happy man.

36. 'Tis a hard work to dye, but when death is in order to life eternal, methinks it is easie.

37. What a vast advantage have the godly of the wicked, when the righteous mans Meditations are a Sacrifice, and even the carnal mans Prayers are but as sins, *Prov. 15. 8.*

38. The unworthy contempt of Gods Word and Ministers, is a most provoking sin to God, and a presaging symptom of ruine to a People.

39. He who is negligent in his Duty towards God, may reasonably expect that God will be as careless or oblivious in his preservation of him: And indeed he is infinitely unworthy the gracious priviledges of the Gospel Covenant, vvhho is vvilfully guilty of the breach of it, vvhhen the advantages thereby only reduced to his proper interest.

40. The Life of man is a Riddle, vvhhen Death unfolds, Heaven unveils, according to its demerits, vvhether it be good or evil.